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## CANTICLES V. 13 AND VII. 1.

Cant. v. 13. AV. "His cheeks are as a bed of spices, (as) sweet flowers." RV. "... (as) banks of sweet herbs." ערונת and מנדלות are both suspicious. A Hebrew root ערג "to ascend," is very doubtful; ערונה can hardly, in spite of lexicographers, mean "a flower-bed in the form of a terrace." Nor can "banks of sweet herbs" be the meaning of מנ' מרקחים. מנדל means "a tower," and if any part of the body were compared to a tower it would be the neck (Cant. vii. 4). The passage is corrupt. Ⓢ had, for ערונת, some word corresponding to *φάλαι*, i. e. either נביעות or (since a fem. plur. of נביע is not in use) קבעות. Comparing Cant. vii. 3 (2), I would restore the text thus, לְחָיו בְּקַבְעַת הַבָּשִׁם מִיֵּג לָהּ מֶרְקָחִים, "his cheeks are as a fragrant cup, which holds wine mixed with spices" (cf. יֵין הָרֶקֶח, Cant. viii. 2, the same idiom).

Cant. vii. 1 (vi. 4). The "dance of Mahanaim" has puzzled many interpreters. Wetzstein's communication respecting the sword-dance at Syrian weddings induced me, twenty years ago (following Rabbi Kohler), to see in Cant. vii. 1 a reference to this sword-dance, and Budde has lately made this so plausible that probably fresh converts will be won to this view. In this case it will be best to read, with Siegfried, בְּמַחֲלַת הַמַּחֲנִים for במחלת, which Budde retains, is difficult. But the sense produced is still not quite natural; the passage does not read quite smoothly. There is deep corruption in the text, as indeed we might suspect from the corruptions of the context, which I have already dealt with in this REVIEW and in the *Expositor*. Almost certainly we should correct כמחלת המחכים into חֲבַצְלֵת הָעֵמְקִים "a narcissus of the valleys." I would compare the correction proposed by myself for Cant. vi. 4, viz. כחבצלת for כתרצה, and כשושנת עמקים for כירושלם עימה "Beautiful art thou, my friend, like the narcissus (?), charming as the lily of the valleys." Cf. Cant. ii. 1. (כנרגלות is an interpolation from vi. 11.)

T. K. CHEYNE.